constantly put in practise this maine dutie of daily feeding upon Christ; shall grow in grace, and attaine to that blessed life here, whereof we speake, besides eternall life, the full reward of all his labours.

FINIS.

THE DIVINE RIGHT OF EPISCOPACY,

Demonstrated from

Calvin and Beza.

Together with a

LETTER TO A Presbyterian Minister For UNION.

Licens'd, *March* the 10th, 1689/90.

LONDON, Printed for *Randal Taylor*, near *Stationers-Hall*. 1690.

THE
DIVINE RIGHT
OF
EPISCOPACY,
Proclaimed from
Christ and Peter.
AGAINST
LUTHER
AND
PRESBYTERY
REVISED.

DEFINITIONS.

I.

THE Power of ORDINATION is that Right which the Governours of the *CHURCH* have to ſeparate Perſons whom they find duely Qualified, unto the Holy Miniſtry of the Goſpel.

Calvin. Inſtit. Lib. 4. *Cap.* 4. *Sect.* 2. This is to be conſidered, that only the Paſtors, and not the whole multitude laid on hands on their Miniſters at Ordinations.

II.

The power of *Juriſdiction* is that Right which the Governours of the Church have to make Canons which are wanting, or to Execute thoſe already made, for the Regulation of Church-Members.

Calvin. Titus chap. 1. *verſe* 5. We learn indeed from this place, that there was no ſuch Equality among the Miniſters of the Church, but that ſome. One was pre-eminent in Authority and Council.

III.

The Preſident Biſhop, is he, who from his Pre-eminence to other Miniſters, is inveſted with a fixed Power of (*a*) Ordination, Regulated by Canons, and of (*b*) Juriſdiction, ballanced by aſſiſting Miniſters.

(*a*) *Calvin 2 Tim. chap.* 1. *verſe* 6. Paul himſelf declares, That he alone, and no other Miniſters with him, laid on hands on *Timothy*. (*b*) *Calvin. Inſt. lib.* 4. *cap.* 4. *ſect.* 2. Whatever parts the Conſul had in the Senate, the ſame Office did the Biſhop always ſuſtain in the meeting of Presbyters.

IV.

The Angel of any Church Repreſentative, is the Biſhop preſiding over the other Miniſters, within the Reſpective Dioceſs, Province, or Patriarchate.

Beza, Rev. 2. *chap.* 1. & *v.* 24. To the Angel, that is, To the Preſident, as whom it behoveth, eſpecially to be admoniſhed, touching thoſe matters; and by him both the reſt of his fellow-Collegues, and the whole Church likewiſe, verſ. 24. But unto you, that is, unto you the Angel the Preſident, and the Aſſembly of your Collegues, and to the Reſt, that is, to the whole Flock.

POSTULATUMS.

Calvin, Luke 10. *chap.* 1. *verſ.* 16. After the Apoſtles had returned to Chriſt, he ſent out more ſecondary Preachers: And this is the great commendation of the outward Miniſtry; That CHRIST Declares, that whatſoever honour is given to his Faithful Preachers, is given to Himſelf.

That the 70 Diſciples (from among whom *Matthias* was called, to be ordained one of the 12 Apoſtles) were Perſons in holy Orders in the Miniſtry.

II.

Calvin. 1 *Tim.* 1. *chap,* 18. *v.* (*a*) *Timothy* was not one of the common Miniſtry, but one next to the Apoſtles, who in the frequent abſence of *Paul*, was in his place, *Tit.* 1. 5. Beſide the ordinary Office of Paſtors, *Titus* had this charge, that he ſhould conſtitute a certain Form of Church politie and Diſcipline; & likewiſe ordain Miniſters over the Churches.

That (*b*) *Timothy* in the Church of *Epheſus*, and (*a*) *Titus* in the Church of *Crete*, were pre-eminent to other Miniſters, inveſted with a fixed Power of Ordination, and Juriſdiction, regulated by Canons, and ballanced by aſſiſting Miniſters.

III.

Calvin. Inſt. lib. 4. *cap.* 4. *ſect.* 2. Presbyters out of their number in all the Cities, choſe one, to whom eſpecially they gave the Title of Biſhop; leſt from a Parity, as uſeth to be, Diviſions might ariſe. *Jerom* ſays, at *Alexandria* from *Mark* the Evangelift to *Heraclas* and *Dionyſius*, Presbyters always placed one in a pre-eminent degree, whom they called a Biſhop.

That for the avoiding of Schiſm, the Primitive Church retained the Government of one ſingle perſon, pre-eminent unto other Miniſters.

IV.

Beza, Rev. 2 *chap.* 26. *v.* My works, that is, he who ſhall faithfully perform the work laid upon him; for he beſpeaks the Aſſembly of Paſtors in the perſon of the Preſident, to whom he promiſeth Victory againſt all the wicked, if he rely and truſt in the Authority and Power of that true and only head of the Church.

That the 7 Angels of the 7 Churches, written unto, in the Book of *Revelation*, are incouraged againſt all the devices of the ungodly, upon condition of their continuing faithful in their Adminiſtrations.

AXIOMS

AXIOMS.

I.

THE Regular Call of any Minister already ordained, is from an Office of an inferiour, to that of a Superior Station. *Calvin, 1 Tim. 3. 13.* Because in one or two Centuries after the death of the Apostles, it was the constant custom that from the Order of Deacons, the Presbyters were chosen, therefore commonly they have exponed this place, of the Advancement to a Superior degree.

II.

The Pre-eminence in any Office, includes a proportioned Jurisdiction, over the Officers who are under them. See Definition II. & III.

III.

The Divine Right is manifest, in that Ecclesiastical Government which was instituted by Christ, continued by his Apostles, retained in the Primitive Church, and approved from Heaven by Revelation; in subserviency to any end, wherein the well-being of Christianity is concerned. *Calvin. Inst. lib 4 cap. 6. sect. 1.* We have not before touched upon the primacy of the *Roman* See; whence the Papists strive to prove that the Catholick Church is only with them: because it hath not taken its Original from CHRISTS institution, nor the custom of the Ancient Church, as the other Offices have done, (*viz.* Bish. Presb. & Deacons, *cap. 4. sect. 1.*) mentioned already.

IV.

The want of that Government in the Church, which is of Divine Right, is pernicious to the Gospel, and to the Christian Religion. *Calvin. Inst. lib. 4. cap. 8. sect. 2* For neither the light, and heat of the Sun, Meat or Drink are so nourishing and sustaining this present Life, as the Apostolick and Ministerial Office, for preserving of a Church upon Earth.

PROPOSITION I.

The twelve Apostles were President Bishops over the 70 Disciples.

Demonstration.

THE *President Bishop is he, who being Pre-eminent to other Ministers, is invested with a fixed Power of Ordination, Regulated by Canons,*

Canons, and of Juriſdiction, ballanced by aſſiſting Miniſters; (*by* Definition III.) *But in reſpect to the* 70 *Diſciples, who were all in the holy Miniſtry,* (*by* Poſtulatum I.) *and from among whom* Matthias *was called to be of the* 12. (*by* Poſtulatum I.) *The ſacred College of the Apoſtles had a fixed Pre-eminence* (*by* Axiom I,) *inveſted with the power of Ordination regulated by Canons*; (*by* Poſtulatum I. *and* Definition I.) *And of Juriſdiction ballanced by Aſſiſting Miniſters*;) *by* Axiom II.) *Therefore the* 12 *Apoſtles were Preſident Biſhops over the* 70 *Diſciples, which was the thing to be Demonſtrated.*

PROPOSITION II.

Timothy *was a Preſident Biſhop over the Church of the* Epheſians; *and* Titus *over the Church of the* Cretians.

Demonſtration.

Theſe are Preſident Biſhops who are Pre-eminent to other Miniſters, inveſted with a fixed power of Ordination, Regulated by Canons; and of Juriſdiction, ballanced by aſſiſting Miniſters (*by* Definition III.) *But* Timothy *in the Church of* Epheſus, *and* Titus *in the Church of* Crete, *from their Offices had a pre-eminence over other Miniſters, inveſted with a fixed power of Ordination and Juriſdiction, Regulated by Canons, and Ballanced by aſſiſting Miniſters*; (*by* Poſtulatum II.) *Therefore* Timothy *was a preſident Biſhop over the Church of the* Epheſians, *and* Titus *over the Church of the* Cretians. *Which was to be Demonſtrated.*

PROPOSITION III.

The Fathers of the Primitive Church were Preſident Biſhops.

Demonſtration.

The Primitive Church retained the Government of one ſingle, perſon, pre-eminent unto other Miniſters; (*by* Poſtulatum III.) *But the pre-eminence in any Office includes a proportioned Juriſdiction over the Officers who are under them*; (*by* Axiom II.) *And the power of Juriſdiction is fixed in the preſident Biſhop,* (*by* Definition III.) *Therefore the Fathers of the Primitive Church were preſident Biſhops. Which was to be Demonſtrated.*

PROPOSITION IV.

The Preſident Epiſcopacy is approved by Chriſt in the Book of the Revelation.

Demonſtration.

The 7 *Angels of the* 7 *Churches written unto by St.* John, *in the Book of*

of the Revelation, *are incouraged againſt all the devices of the ungodly, upon condition of their continuing faithful in their Adminiſtrations;* (*by* Poſtulatum IV.) *But theſe Angels were preſident Biſhops over other Miniſters within their reſpective Churches;* (*by* Definition IV.) *Therefore the preſident Epiſcopacy is approved by Chriſt, in the Book of the* Revelation. *Which was to be Demonſtrated.*

COROLLARY I.

The Preſident Epiſcopacy is of Divine Right.

Demonſtration.

The Divine Right is manifeſt, in that Eccleſiaſtical Government which is inſtituted by CHRIST, and continued by his Apoſtles, retained in the Primitive Church, and approved by CHRIST, by a Revelation from Heaven, for ſubſerviency to any end, wherein the well-being of Chriſtianity is concerned; (*by* Axiom III.) *But the Preſident Epiſcopacy was inſtituted by CHRIST;* (*by* Propoſition I.) *Continued by His Apoſtles;* (*by* Propoſition II.) *Retained in the Primitive Church;* (*by* Propoſition III.) *And approved by CHRIST, by a Revelation from Heaven;* (*by* Propoſition IV.) *For avoiding of Schiſm wherein the well-being of Chriſtianity is concerned* (*by* Poſtulatum *III.*) *Therefore the Preſident Epiſcopacy is of Divine Right. Which was to be demonſtrated.*

COROLLARY II.

The want of the Preſident Epiſcopacy *is prejudicial to the Chriſtian Church.*

Demonſtration.

The want of that Government in the Church, which is of Divine Right, is pernicious to the Chriſtian Religion; (*by* Axiom *IV.*) *But the Preſident Epiſcopacy, is that Government in the Church which is of Divine Right;* (*by the preceeding* Corollarie.) *Therefore the want of the Preſident Epiſcopacy is prejudicial to the Chriſtian Church. Which was to be demonſtrated.*

FINIS.

A

LETTER

TO A

Reverend Minister

OF THE

GOSPEL,

OF THE

Presbyterian Perſwaſion.

REVEREND SIR,

WHEN in the *doctrinal Truths* of the *Reformed Religion*, and in the *ſubſtantial parts* of Divine Worſhip, all ſober *Preteſtants* of Epiſcopal and Presbyterian Perſwaſion, are firmly united together; our ſad Diviſions about Eccleſiaſtical Government (which have theſe many years miſchief'd

us) are certainly inconſiſtent with the *Goſpel of peace and love*, ſubſervient to *Popery* which would ſwallow us up quick, and ſcandalous to all thinking Men. Let me therefore conjure you by the bleeding Wounds of our *Holy Mother* who received us by one *Baptiſm*, unto the profeſſion of *one Lord, and one Faith*, that when the Epiſcopal Clergy are of ſo reconciling inclinations, you neglect not this opportunity of ſhewing your abhorrence of wilful ſeparation. And that my fervent perſuance after Peace, may have the honour to contribute in any way for ſo happy an accommodation among Chriſtian Brethren; ſuffer me in all that tender Compaſſion that becometh a Miniſter of Salvation by a dying Saviour, to put you in remembrance of theſe three Matters of Fact. 1*ſt*. That the Repreſentative Church of *Scotland*, never conſeſt any Divine Right in *Presbytery*. 2*ly*. That the Solemn League never ajbur'd the *preſident Biſhop* regulated by Canons, and ballanced by aſſiſting Miiſters. 3*dly*. That the Reverend Miniſters in *England*, for providing againſt violation of that *Covenant*, petitioned for ſuch an Epiſcopacy as is liker to our preſent Eſtabliſhment, than any other ſeen by the Chriſtian World theſe thouſand years.

1*ſt*. The repreſentative Church of *Scotland*, never conſeſt any *Divine Right* in *Presbytery*. Since the Bleſſed *Reformation*; we have but two of her Confeſſions, the firſt whereof in *K. J.* I. his Reign, avoweth in its 19 Act about the Notes of Holy Church, that *that Eccleſiaſtical Diſcipline is rightly adminiſtred as God's Word preſcribes, whereby Vice is repreſſed and Virtue nouriſhed.* And leſt it ſhould be imagined that *Presbytery* can only afford ſuch a *Diſcipline*; in the 21 Act it avoweth, *that no Polity can be appointed for all Ages, times, and places.* And after all, Church Government is thus left to be of *Human Inſtitution*; the Ci-

vil

vil Magiſtrate is confeſt in the 25 Article, to have the Supream Power to ſettle it. Then for the other Confeſſion made at *Weſtminſter*, by being voiced unto by the Commiſſioners which were ſent from this place, and afterwards approved by the general Aſſembly here, it's adopted unto the National Church of *Scotland*: And it's well enough known, that the *25th. Ch.* thereof aſſerts the *Supream Civil Magiſtrate* his power of Eſtabliſhing the external Polity of the Church: Yea, and the *General Aſſembly* here in the *Act of Approbation* of that Confeſſion, for all its proteſtation that the 31 *ch.* concerning Synods and Counſels, ſhould not encroach upon the intrinſick Power of the Church, takes no notice if the Presbyterian Government hath a *Divine Inſtitution.*

2*ly.* The *Soelmn League* did not abjure the *Preſident Biſhop*, regulated by Canons, and ballanced by Aſſiſtant Preſbyters. For ſince the *General Aſſembly* here in *Scotland*, by her Acts acknowledgeth, that the *Solemn League* ſtrikes againſt the ſame *Epiſcopacy*, againſt which the National Covenant was levelled; then doubtleſs the ſingle judgment of the Royal Martyr, (the beſt Proteſtant and Caſuiſt of his time) about the Senſe of the National Covenant, muſt weigh down the Opinion of all the diffuſive Church of *Brittain*, in this Queſtion; and the World knows that his Princely deſire of a *Regulation*, always hated the *Deſtruction* of Epiſcopacy. Then for the Church Repreſentative of both Kingdoms, neither the Synod of *Weſtminſter* in her Directory for Church Government, nor the *General Aſſembly* here convened, in her Act of Approbation of that Directory, do any thing in condemnation of a preſident Biſhop.

But, 3*dly*, The Reverend Miniſters of the Presbyterian Perſwaſion in *England*, petitioned *An.* 1661, the late King *Charles* the II. for ſuch an Epiſcopacy, as is liker our preſent